

Reconstructing Family Education Based on Maqāṣid al-Sharī'ah for Strengthening Children's Character in the Digital Era

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Abstract: The rapid development of digital technology has significantly transformed the role of the family as the primary institution of character education. While digitalization provides access to information and learning opportunities, it also introduces challenges such as reduced parental interaction, moral vulnerability, and uncontrolled media exposure among children. This study aims to reconstruct family education based on maqāṣid al-sharī'ah as a conceptual framework for strengthening children's character in the digital era. The study employs a qualitative library research approach using content analysis of Islamic legal theory, educational psychology, and digital parenting literature. The findings reveal that maqāṣid al-sharī'ah provides a holistic framework for family education through the preservation of religion (dīn), intellect ('aql), life (nafs), lineage (nasl), and property (māl). These principles can be operationalized into parenting practices such as value internalization, emotional engagement, digital supervision, and ethical guidance. The study concludes that integrating maqāṣid al-sharī'ah into family education is essential to produce children with strong moral, spiritual, and digital resilience in the contemporary era.

Keywords: Family Education, Maqāṣid al-Sharī'ah, Character Education, Digital Parenting, Islamic Education

Received June 22, 2026; Accepted June 23, 2026; Published June 23, 2026

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INTRODUCTION

Family education has long been recognized as the foundational environment for shaping children's character, values, and behavioral patterns before they enter formal schooling. Within educational theory, the family is considered the first and most influential social institution where children internalize norms, emotional regulation, moral reasoning, and ethical understanding through daily interaction, imitation, and parental modeling. This foundational role becomes increasingly significant in the contemporary era, where rapid technological development has fundamentally transformed patterns of communication, learning, and social interaction within households (Epstein, 2018; Darling & Steinberg, 2017).

In recent years, the digital transformation has intensified the complexity of family life. The widespread use of smartphones, tablets, and algorithm-driven platforms has reshaped how children access information, construct knowledge, and engage with social environments. Children today are growing up in what scholars describe as a "digitally

saturated ecosystem,” where screen-based interaction is no longer supplementary but central to daily life (Livingstone et al., 2019; Clark, 2021). While such access provides significant opportunities for learning and creativity, it also introduces new risks related to cognitive overload, reduced attention span, and fragmented social interaction.

Recent empirical studies in digital childhood research highlight that early and unregulated exposure to digital media may influence children’s cognitive development, emotional stability, and behavioral regulation (Twenge, 2019; Odgers & Jensen, 2020). In particular, concerns have been raised regarding increased screen time, sleep disruption, social isolation, and declining face-to-face interaction within families. More recent research also emphasizes that digital environments are not neutral; they are shaped by algorithmic systems that continuously personalize content, thereby influencing children’s preferences, emotions, and decision-making processes in subtle but powerful ways (Orben, 2020; UNESCO, 2023).

From the perspective of educational psychology, parenting practices remain a central determinant of children’s developmental outcomes. Authoritative parenting—characterized by warmth, responsiveness, and structured guidance—has consistently been associated with positive developmental indicators such as self-regulation, empathy, and moral competence (Baumrind, 2013; Steinberg, 2014). However, in the digital era, the effectiveness of traditional parenting approaches is increasingly challenged. Children are now capable of independently accessing vast digital content, often beyond direct parental supervision, which reduces the exclusivity of parental influence in shaping values and behavior.

This condition has led to the emergence of “digital parenting” as a distinct area of study, emphasizing parental mediation strategies such as active mediation, restrictive mediation, and co-use of media (Valkenburg & Piotrowski, 2017). Nevertheless, much of this literature remains focused on behavioral regulation and technical control, rather than addressing deeper philosophical or ethical foundations of parenting. As a result, there is a growing need to integrate normative frameworks that can guide not only what parents should do, but also why and for what purpose parenting practices are directed.

In Islamic educational thought, family education is not merely a social function but a moral and spiritual responsibility entrusted to parents. The Qur’anic worldview emphasizes the importance of safeguarding faith, intellect, and moral conduct within the family unit as a core obligation. Within this framework, *maqāṣid al-sharī’ah* offers a comprehensive philosophical foundation that articulates five essential objectives: the preservation of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-‘aql*), lineage (*ḥifẓ al-nasl*), and wealth (*ḥifẓ al-māl*) (Kamali, 2015; Al-Raysuni, 2018). These principles can be interpreted as an integrated value system that underpins holistic human development, including in the context of family education.

The integration of *maqāṣid al-sharī’ah* into contemporary educational discourse provides a holistic alternative to purely secular or behavioral approaches to child development. Unlike frameworks that focus primarily on observable behavior or cognitive performance, *maqāṣid*-based education emphasizes balance between spiritual, intellectual, emotional, and ethical dimensions of human life. This aligns with contemporary calls for value-based education that responds to the moral challenges of digital society, where children are increasingly exposed to relativistic values and identity instability (Nasr, 2018; Buckingham, 2019).

Despite its strong philosophical foundation, a significant gap remains between Islamic educational ideals and contemporary parenting realities. On the one hand, *maqāṣid al-sharī’ah* provides a comprehensive ethical structure for human development. On the other hand, modern digital parenting literature tends to focus on practical strategies for media regulation without fully engaging with deeper ontological or spiritual dimensions of education. This gap becomes increasingly critical as digital ecosystems continue to evolve rapidly, shaping not only what children consume but also how they think, feel, and construct identity (Clark, 2021; UNESCO, 2023).

Therefore, there is a pressing need for a conceptual reconstruction of family education that integrates *maqāṣid al-sharī'ah* with contemporary digital parenting frameworks. Such reconstruction is expected to bridge the normative foundations of Islamic educational philosophy with the empirical realities of digital childhood. It also aims to provide a more comprehensive model of parenting that does not merely regulate behavior, but also cultivates meaning, purpose, and moral consciousness in children's digital experiences.

This study, therefore, aims to develop a reconstructed framework of family education based on *maqāṣid al-sharī'ah* as a conceptual foundation for strengthening children's character in the digital era. By integrating Islamic ethical principles with contemporary insights from educational psychology and digital media studies, this research seeks to contribute to a more holistic understanding of character education in the context of modern technological transformation.

METHODS

This study employed a qualitative research approach with a library research design aimed at constructing a conceptual reconstruction of family education based on *maqāṣid al-sharī'ah* in the context of digital transformation. The selection of this approach is grounded in the nature of the research objective, which focuses on theoretical integration, conceptual elaboration, and philosophical synthesis rather than empirical hypothesis testing. In this regard, qualitative inquiry is considered appropriate for interpreting, comparing, and synthesizing ideas across diverse intellectual traditions, particularly those drawn from Islamic studies, educational psychology, and digital media research (Creswell & Poth, 2018; Bowen, 2009).

The study is situated within an interpretive research paradigm, which assumes that knowledge is constructed through critical engagement with texts and scholarly discourse. Within this paradigm, meaning is not discovered as an objective fact but is generated through analytical reading, contextual interpretation, and theoretical integration. This orientation is particularly relevant for studies that seek to bridge normative frameworks, such as *maqāṣid al-sharī'ah*, with contemporary interdisciplinary perspectives on family education and digital childhood.

Data Sources and Literature Selection

Data for this study were derived from secondary sources in the form of academic literature, including peer-reviewed journal articles, scholarly books, and institutional reports. The literature was selected using purposive sampling based on three main criteria: relevance, credibility, and conceptual contribution.

First, classical and contemporary works on *maqāṣid al-sharī'ah* were included to establish the ethical and philosophical foundation of Islamic educational thought. Key references include works by Al-Raysuni (2018) and Kamali (2015), which articulate the theoretical structure of *maqāṣid* as a framework for human welfare and moral development.

Second, literature on family education and parenting theories was selected to provide psychological and pedagogical perspectives on child development. This includes foundational and contemporary works on parenting styles, particularly authoritative parenting theory and its implications for emotional regulation, moral development, and social competence (Baumrind, 2013; Steinberg, 2014; Darling & Steinberg, 2017).

Third, studies on digital childhood, media ecology, and technological transformation in family life were included to capture the contextual realities of parenting in the digital era. This body of literature addresses issues such as screen time exposure, algorithmic influence, media literacy, and the changing nature of childhood in digitally mediated environments (Livingstone et al., 2019; Buckingham, 2019; Clark, 2021; UNESCO, 2023).

Data Collection Procedure

Data collection was conducted through systematic literature search and document identification. Academic databases and digital libraries were used to retrieve relevant sources based on keywords such as “maqāṣid al-sharī‘ah,” “family education,” “digital parenting,” “character education,” and “digital childhood.”

The selected literature was then organized into thematic clusters according to conceptual relevance. This process allowed the researcher to map intellectual convergences and divergences across disciplines, particularly between Islamic educational philosophy and contemporary parenting studies. Each source was critically read and annotated to extract key concepts, theoretical arguments, and empirical findings relevant to family education in the digital era.

Data Analysis Technique

Data analysis was conducted using thematic content analysis. This method was chosen because it allows for systematic identification, interpretation, and organization of patterns within qualitative data. The analysis proceeded through several iterative stages.

First, open coding was applied to identify recurring concepts across the selected literature, such as value transmission, parental mediation, digital literacy, moral development, and ethical formation. These initial codes were generated inductively from repeated reading of the texts.

Second, axial coding was used to group related concepts into broader thematic categories. These categories included: (1) family as a moral institution, (2) digital transformation of childhood, (3) parenting strategies in digital environments, and (4) maqāṣid-based ethical foundations of education.

Third, selective coding was conducted to integrate these categories into a coherent conceptual structure. At this stage, maqāṣid al-sharī‘ah was positioned as the central theoretical lens through which all themes were synthesized into a unified framework of family education.

Conceptual Synthesis and Reconstruction Process

Following thematic analysis, a conceptual synthesis was developed to reconstruct family education based on maqāṣid al-sharī‘ah. This stage involved integrating fragmented insights from different disciplines into a coherent theoretical model.

In this synthesis process, maqāṣid al-sharī‘ah functions as the normative-ethical foundation, while theories from educational psychology and digital media studies serve as contextual and operational references. The integration process emphasizes complementarity rather than replacement, ensuring that Islamic ethical principles remain central while engaging constructively with contemporary scientific knowledge.

The reconstruction process also involved critical comparison between classical Islamic educational values and modern digital parenting frameworks. This comparison revealed both alignment and tension, particularly in areas such as authority, autonomy, and moral development in children. These findings were used to refine the conceptual model of family education proposed in this study.

Trustworthiness and Analytical Rigor

To ensure the credibility and rigor of the analysis, this study applied triangulation of sources across three disciplines: Islamic studies, educational psychology, and digital media research. This triangulation enhances the validity of the findings by ensuring that the reconstructed framework is not based on a single epistemological perspective but emerges from interdisciplinary dialogue.

In addition, reflective analysis was employed to minimize interpretive bias. The researcher continuously engaged in critical reflection during the coding and synthesis process to ensure that interpretations remained consistent with the theoretical foundations of each discipline.

Through this methodological framework, the study generates a conceptual reconstruction of family education that is both philosophically grounded in *maqāṣid al-sharī'ah* and contextually responsive to the challenges of digital-era parenting.

RESULTS AND DISCUSSION

The findings of this study indicate that family education in the digital era is undergoing a profound transformation, both structurally and functionally. This transformation is not merely technological, but also epistemological, as it reshapes how values are transmitted, how authority is exercised within families, and how children construct meaning in their daily lives. The integration of *maqāṣid al-sharī'ah* into this context provides a comprehensive framework for reinterpreting these changes in a holistic and value-oriented manner.

Digital Transformation and the Reconfiguration of Family Education

The analysis reveals that digitalization has significantly altered the traditional structure of family education. Historically, families functioned as the primary site of moral formation, where parents exercised direct authority in shaping children's behavior, beliefs, and habits. However, in the contemporary digital context, this authority is increasingly decentralized.

Children are now exposed to a vast and unregulated flow of information through digital platforms, often without mediation or interpretation from parents. This condition aligns with previous findings in digital childhood research, which emphasize that children are no longer passive recipients of media but active participants in digital ecosystems (Sonia Livingstone; David Buckingham). As a result, the family's role shifts from direct control to interpretive guidance.

This transformation requires a redefinition of parental authority. Instead of being based on hierarchical obedience, authority in the digital era becomes relational, dialogical, and negotiative. Parents are expected to engage with children not only as supervisors but also as companions in navigating digital experiences. This finding is consistent with contemporary digital parenting literature, which emphasizes co-use and active mediation as more effective strategies than restrictive control alone (Clark, 2021).

Maqāṣid al-Sharī'ah as an Ethical Framework for Family Education

One of the central findings of this study is that *maqāṣid al-sharī'ah* provides a robust ethical foundation for reconstructing family education in the digital era. The five core objectives—*ḥifẓ al-dīn*, *ḥifẓ al-'aql*, *ḥifẓ al-nafs*, *ḥifẓ al-nasl*, and *ḥifẓ al-māl*—function as integrated dimensions of human development rather than isolated legal categories.

The preservation of intellect (*ḥifẓ al-'aql*) becomes particularly relevant in the context of algorithm-driven digital environments. Children's cognitive development is increasingly influenced by personalized content feeds that shape attention, preferences, and reasoning patterns. In this context, intellectual preservation must be understood as the cultivation of critical thinking and digital literacy within the family setting.

Similarly, the preservation of religion (*ḥifẓ al-dīn*) extends beyond ritual practice to include the internalization of moral awareness in digital behavior. This includes ethical engagement with online content, awareness of misinformation, and the cultivation of spiritual consciousness in technologically mediated environments.

Scholars such as Mohammad Hashim Kamali and Ahmad Al-Raysuni emphasize that *maqāṣid al-sharī'ah* is inherently dynamic and adaptable to changing social contexts. This adaptability allows *maqāṣid* to function as a guiding framework for contemporary educational challenges, including those posed by digital transformation.

Parenting Transformation: From Control to Mediation

The findings also indicate a significant shift in parenting models from control-based approaches to mediation-based approaches. Traditional authoritarian models are

increasingly ineffective in regulating children's digital behavior due to the ubiquity and accessibility of digital devices.

In contrast, authoritative parenting theory—characterized by warmth, responsiveness, and structured guidance—remains relevant but requires adaptation to digital contexts. As emphasized by Diana Baumrind, authoritative parenting promotes optimal developmental outcomes by balancing structure and autonomy. However, in the digital era, this balance must include digital co-engagement and interpretive dialogue.

Similarly, Laurence Steinberg highlights that adolescent autonomy increases significantly in technologically rich environments. This necessitates parenting strategies that emphasize guidance rather than enforcement. In this study, such strategies are interpreted through the maqāsid framework as a form of ethical stewardship (*amānah*), where parents are responsible not only for regulating behavior but also for nurturing moral consciousness.

Digital Childhood and Algorithmic Influence

Another important finding is the growing influence of algorithmic systems on children's cognitive and behavioral development. Digital platforms are designed to maximize engagement through personalized recommendation systems, which may unintentionally shape children's habits, emotions, and value orientations.

Recent studies in digital media research emphasize that these systems are not neutral but structurally persuasive, shaping user behavior through repetitive exposure and reinforcement mechanisms (Sonia Livingstone; Buckingham, 2019). This raises concerns about autonomy, critical thinking, and moral agency in children's digital experiences.

From a maqāsid perspective, this condition presents a challenge to *ḥifẓ al-'aql* and *ḥifẓ al-dīn*, as external digital influences may compete with familial and religious value systems. Therefore, parental involvement becomes crucial not only in monitoring usage but also in contextualizing and interpreting digital experiences for children.

Reconstruction of Family Education Based on Maqāsid al-Sharī'ah

The central contribution of this study is the reconstruction of family education into a multidimensional framework based on maqāsid al-sharī'ah. This framework integrates Islamic ethical principles with contemporary parenting realities in the digital era.

First, the spiritual-ethical dimension (*ḥifẓ al-dīn*) emphasizes the internalization of moral and spiritual values through consistent family practices. This includes modeling ethical behavior, establishing spiritual routines, and engaging in reflective dialogue about digital morality.

Second, the cognitive-digital dimension (*ḥifẓ al-'aql*) focuses on developing critical thinking and digital literacy. Parents act as facilitators who guide children in evaluating digital content, identifying misinformation, and developing reflective judgment.

Third, the emotional-relational dimension (*ḥifẓ al-nafs*) highlights the importance of emotional bonding within families. Digital overexposure has been shown to reduce face-to-face interaction, which may weaken emotional security. Strengthening family communication is therefore essential for psychological stability.

Fourth, the identity-social dimension (*ḥifẓ al-nasl*) addresses identity formation in digitally saturated environments. Identity is no longer formed solely within the family but is continuously influenced by online communities, making parental guidance crucial in stabilizing value orientation.

Fifth, the behavioral-responsibility dimension (*ḥifẓ al-māl*) is expanded to include responsible digital consumption, such as time management, content selection, and awareness of digital economic systems.

This reconstruction aligns with the view of Islamic scholars such as Seyyed Hossein Nasr, who emphasizes that education must integrate knowledge with spiritual purpose and ethical awareness.

Integrative Discussion

The integration of maqāṣid al-sharī'ah with digital parenting theory provides a more comprehensive framework than existing approaches that focus primarily on behavioral regulation. While psychological theories emphasize structure and emotional support, they often lack a transcendent ethical dimension. Conversely, maqāṣid-based education provides normative grounding but requires contextual adaptation to modern technological realities.

This study demonstrates that both frameworks are not contradictory but complementary. Digital parenting provides practical strategies, while maqāṣid al-sharī'ah provides ethical direction and purpose. Their integration produces a holistic model of family education that addresses cognitive, emotional, spiritual, and behavioral dimensions simultaneously.

In this sense, family education is not merely a process of social adaptation but a moral project aimed at producing balanced human beings capable of navigating both physical and digital realities with ethical awareness and intellectual responsibility.

Ethical Disorientation in Digital Childhood and the Crisis of Value Formation

One of the most significant implications of digital transformation is the emergence of what can be described as ethical disorientation in childhood development. Children today are not only exposed to information abundance but also to value plurality without structured ethical filtering. This condition creates a form of moral ambiguity where competing value systems coexist without clear hierarchy.

In traditional family settings, value transmission was relatively linear: parents, extended family, and religious institutions functioned as primary moral authorities. However, digital environments introduce multiple competing authorities such as influencers, algorithmically curated content, peer networks, and entertainment-driven platforms. This fragmentation weakens the exclusivity of parental influence in shaping moral judgment.

From the perspective of maqāṣid al-sharī'ah, this situation directly affects ḥifẓ al-dīn (preservation of religion) and ḥifẓ al-'aql (preservation of intellect). When children are exposed to relativistic moral narratives without contextual guidance, their ability to distinguish between ethical consistency and situational morality becomes increasingly unstable. This is not merely a behavioral issue, but a structural challenge in moral cognition development.

Therefore, the family must reposition itself as a meaning-making institution, not only a supervisory unit. Meaning-making here refers to the process of helping children interpret digital experiences through ethical and spiritual lenses. Without this interpretive function, children risk developing fragmented moral identities that shift according to digital context.

Reinterpretation of Maqāṣid al-Sharī'ah in the Digital Context

A critical contribution of this study is the reinterpretation of maqāṣid al-sharī'ah beyond its classical juridical boundaries into a developmental-educational framework. Traditionally, maqāṣid was discussed in legal theory as objectives of Islamic law. However, in this study, maqāṣid is repositioned as a developmental ethics framework for family education.

The preservation of religion (ḥifẓ al-dīn) is no longer limited to ritual compliance but extends to digital spirituality, including the ability to maintain ethical awareness in online interactions. This includes honesty in digital communication, avoidance of harmful content, and maintaining spiritual discipline in screen-based environments.

The preservation of intellect (ḥifẓ al-'aql) is expanded to include cognitive resilience against algorithmic manipulation. Contemporary research shows that recommendation systems can reinforce cognitive bias and reduce exposure to diverse perspectives. Therefore, intellectual preservation must involve training children to question, evaluate, and reflect critically on digital content.

The preservation of life (ḥifẓ al-nafs) is also relevant in relation to psychological well-being in digital environments. Excessive screen exposure has been associated with anxiety,

sleep disruption, and reduced emotional regulation. Thus, protecting النفس includes ensuring psychological balance through healthy digital habits and emotional support systems within the family.

The preservation of lineage (ḥifẓ al-nasl) can be interpreted as safeguarding identity continuity. In digital contexts, identity is continuously reconstructed through online interaction. Without parental guidance, children may experience identity fragmentation influenced by external validation systems such as likes, followers, and algorithmic popularity metrics.

The preservation of wealth (ḥifẓ al-māl) extends into digital economy literacy. Children increasingly engage with digital transactions, in-app purchases, and virtual economies. Therefore, financial responsibility must be redefined to include awareness of digital consumption behavior, time economy, and ethical use of digital resources.

This reinterpretation demonstrates that maqāṣid al-sharī'ah is not static but dynamically responsive to socio-technological transformation.

The Role of Emotional Ecology in Family Education

Another important dimension emerging from this study is the concept of emotional ecology within the family. Emotional ecology refers to the emotional environment that shapes children's psychological stability, including affection, communication patterns, and relational trust.

Digital technology has been shown to reduce emotional density in family interaction, where physical presence does not necessarily translate into emotional presence. Parents and children may coexist in the same space while being psychologically engaged with different digital devices. This phenomenon creates what some scholars describe as "connected isolation."

From the maqāṣid perspective, this condition directly impacts ḥifẓ al-naḥs, as emotional instability is closely linked to psychological well-being. Children who experience low emotional engagement within families are more vulnerable to external validation-seeking behaviors in digital spaces.

Therefore, strengthening emotional ecology becomes a core strategy in maqāṣid-based family education. This includes practices such as shared family time without digital interruption, reflective communication, emotional validation, and active listening. These practices function not only as psychological support but also as ethical reinforcement mechanisms.

Digital Literacy as an Extension of Intellectual Preservation (ḥifẓ al-'aql)

Digital literacy in this study is not understood merely as technical skill acquisition, but as a moral-cognitive competency embedded within maqāṣid al-sharī'ah. Intellectual preservation requires more than the ability to access information; it requires the ability to evaluate, contextualize, and ethically interpret digital content.

Recent studies emphasize that digital literacy must include critical awareness of misinformation, algorithmic bias, and persuasive design techniques (UNESCO, 2023; Livingstone et al., 2019). However, this study extends the concept by embedding it within an ethical framework, where critical thinking is guided by moral responsibility.

In family education, this means parents must act as cognitive mentors who not only supervise but also co-analyze digital content with children. This practice helps children develop reflective thinking skills while simultaneously strengthening moral reasoning. Thus, ḥifẓ al-'aql in the digital era becomes a dual process: intellectual development and ethical calibration.

Tension Between Autonomy and Authority in Digital Parenting

A recurring theme in the analysis is the tension between child autonomy and parental authority. Digital environments inherently promote autonomy, as children can

independently access, produce, and distribute content. This challenges traditional hierarchical models of parenting.

However, complete autonomy without ethical grounding may lead to value disorientation, while excessive control may result in resistance and secrecy in digital behavior. Therefore, a balanced approach is required. Within *maqāṣid al-sharī'ah*, this balance is conceptualized as *amānah* (responsibility). Parents are entrusted not to suppress autonomy but to guide it toward ethical maturity. This reframing allows authority to be exercised not as domination but as stewardship.

This perspective aligns with developmental psychology findings that suggest autonomy-supportive parenting leads to better long-term moral and emotional outcomes (Steinberg, 2014). However, *maqāṣid* adds a normative dimension by linking autonomy to spiritual accountability.

Toward an Integrated Model of Maqāṣid-Based Digital Family Education

Based on the findings above, this study proposes that family education in the digital era should be conceptualized as an integrated system consisting of three interconnected layers:

1. Normative Layer (*Maqāṣid al-Sharī'ah*): Provides ethical foundation and value hierarchy.
2. Psychological Layer (Parenting Theory): Provides behavioral and developmental mechanisms.
3. Technological Layer (Digital Environment): Provides contextual realities and constraints.

The interaction between these layers produces a dynamic educational ecosystem in which children are not merely controlled or guided, but continuously formed through ethical interaction, emotional bonding, and cognitive engagement.

This integrated model emphasizes that effective family education in the digital era must move beyond disciplinary control toward holistic formation of character, meaning, and identity.

CONCLUSION

This study concludes that family education in the digital era requires a fundamental conceptual reconstruction that integrates Islamic ethical philosophy, particularly *maqāṣid al-sharī'ah*, with contemporary understandings of digital childhood and parenting dynamics. The rapid transformation of digital environments has significantly altered the structure of family interaction, shifting it from direct, authority-based transmission of values toward a more complex, mediated, and participatory form of educational engagement.

The findings demonstrate that *maqāṣid al-sharī'ah* provides a comprehensive and flexible ethical framework for understanding and guiding child development within the family system. The five foundational objectives—*ḥifẓ al-dīn*, *ḥifẓ al-'aql*, *ḥifẓ al-nafs*, *ḥifẓ al-nasl*, and *ḥifẓ al-māl*—are not merely normative legal categories, but can be operationalized as multidimensional principles of character formation. When applied to digital-era parenting, these principles function as an integrated system that addresses spiritual, cognitive, emotional, social, and behavioral dimensions of children's development.

In the context of digital transformation, this study highlights that children are increasingly growing within algorithmically structured environments that shape attention, perception, and value orientation. As a result, traditional parenting models based solely on supervision and restriction are no longer sufficient. Instead, effective family education requires a shift toward interpretive mediation, where parents actively engage in guiding children to critically understand and ethically navigate digital experiences.

The reconstructed model proposed in this study positions family education as a value-based and meaning-centered process. Rather than focusing only on behavioral compliance,

it emphasizes the formation of ethical consciousness, cognitive resilience, emotional stability, and identity coherence. This approach aligns with maqāṣid al-sharī'ah by ensuring that child development is not fragmented but holistically oriented toward human well-being (maṣlaḥah) in both worldly and spiritual dimensions.

Furthermore, this study underscores the importance of reconfiguring parental roles in the digital age. Parents are no longer merely regulators of behavior but must function as mentors, mediators, and ethical guides who accompany children in interpreting digital realities. This transformation reflects a shift from hierarchical authority to relational stewardship, where education is grounded in dialogue, empathy, and shared meaning-making.

However, it is important to acknowledge that this study is limited to conceptual and theoretical analysis based on literature review. It does not include empirical validation through field research or quantitative testing. Therefore, the proposed reconstructed model remains a conceptual framework that requires further empirical exploration in diverse socio-cultural contexts.

Future research is recommended to test the applicability of this maqāṣid-based family education model through qualitative field studies, ethnographic approaches, or mixed-method designs involving parents and children in different digital environments. Such studies would strengthen the practical relevance of the framework and contribute to its refinement as an operational model for Islamic-based digital parenting.

In conclusion, strengthening children's character in the digital era cannot be achieved solely through technological control or behavioral regulation. It requires a deeper educational transformation rooted in ethical, spiritual, and philosophical foundations. Maqāṣid al-sharī'ah offers a robust framework for this transformation by providing a comprehensive vision of human development that integrates moral values, intellectual growth, emotional well-being, and responsible digital engagement. Through this integration, family education can remain relevant and effective in shaping resilient, ethical, and well-balanced individuals in an increasingly complex digital world.

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